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## IX.—ETYMOLOGY AND SLANG.

1) Latin *studet*.<sup>1</sup>—Personally, I get no satisfaction from that etymology of *studet* which compares it with Gk. *σπεύδει* 'hastens,'<sup>2</sup> and writes an Aryan base PSTEUD-. As accurate a single definition as we can give to *studet* is 'aims at,' and if we further paraphrase this by 'strikes at, for,' we open up the possibility of correlating *studet* with *tundit* 'strikes.'<sup>3</sup> Goth. *stautan*, Alban. *štüh* are *s*-derivatives of the same base. A close student is called in the vernacular of to-day a 'grind' or 'dig.' Progress in etymology for the immediate future will mean progress in semantics rather than the discovery of new phonetic correspondences. All written languages are stiff and stilted as compared with the vernaculars out of which they are sprung. It is in the field of the spoken vernacular, of language in the nude, that we must hope to find the clue to developments of meaning that have taken place in words now so clothed upon by the formalities of written language that the skeleton beneath is hardly to be divined. Only in the vernacular—in slang—is popular psychology freely at work, reshaping, ever anew, primitive semantic types.

2) Latin *pudet*.—After these preliminary remarks I need not apologize for rendering *me pudet* by our frequent vernacular phrase 'I could kick myself,' a phrase by which we express impatience at an act of folly.<sup>4</sup> Not alien is the metaphor of Aeschylus, Prometheus 881: "the heart *kicks* at the mind for fear."

3) Latin *repudium*.—An underbred young woman of to-day *kicks* her suitors. In Latin, *repudium* is the (parental) rejection of a proposal of marriage. It is clear that I regard *pud-* in the words *pudet* and *repudium* as akin to the word *pēs* 'foot.' We might

<sup>1</sup> The older literature can be controlled by referring to Kuhn's *Zeitschrift*, 4, 34; 8, 450; 11, 91; 12, 409, 428; 13, 307.

<sup>2</sup> So Wharton and Prellwitz, in their etymological vocabularies.

<sup>3</sup> Cf. Meillet in *Mém. Soc. Ling.* 9, 154,—without development of the semantics.

<sup>4</sup> Wharton defines *pudet* by 'is stricken,' Schweizer-Sidler (*K. Z.* 18, 303) by 'es schlägt nieder,' Bréal (*Mém. Soc. Ling.* 5, 31) by 'frapper.'

suppose *pudet* to have got its vowel-color from compounds, and even to have carried *pudor* along with it. There is another possibility, however, as the word now to be discussed shows.

4) *πῦδαρίζει* 'hops, dances.'—It is tempting to compare this verb with *tripodat* 'dances the three-step'; and it reminds one of the song of Ariel in Shakespeare's *Tempest*: "Foot it featly here and there"; or of George Meredith's "Now the youth footed swift to the dawn" (in *The Day of the Daughter of Hades*). If *πῦδαρίζει* is cognate with *πούς* 'foot,' we shall have to account for the vocalization. Are we to suppose that *PÖD-* ever had a form *pūd-* beside it? and further to imagine, perhaps, a base *PÖUD-*? If so, the riddle of *πούς* is solved. We might apply to the bases *PÖUD-* *PÖD-* *PĒD-* *PŪD-* the principle already suggested for *SĒID-* *SĒD-* *SÖD-* *SĪD-* (v. Brugmann, *Grundriss*, I<sup>2</sup>, §549 c.). The same principle of gradation allows us to correlate Lat. *caupo* 'huckster' with Gk. *κάπηλος*, and Lat. *capit* with *cupit* (v. Wharton, *Etym. Lat.*, s. v.), without coming into irreconcilable conflict with other explanations (v., e. g., Uhlenbeck, *Altind. Wört.*, s. v. *kúpyati*).

5) Latin *piget*.—I would connect *piget* and *pingit*, the latter with a formal meaning of 'paints,' developed from a vernacular 'pricks, tattoos.' I put beside *eum piget* the phrase 'he is all cut up,' or, the same metaphor in elevated language, 'his conscience pricks him.'<sup>1</sup> I also note our words 'tired' (: *tear*) and 'bored.' We can also explain in this way *piger*, with a formal meaning of 'slow, lazy,' but comparable with our vernacular substantive 'stick, stick-in-the-mud.' So also we reach an explanation for

6) Latin *tardus*.—Its formal meaning is 'slow,' but in our vernacular 'pokey.' It belongs with Skr. *tr̥ndānti* 'they pierce, poke.'

7) Latin *paenitet*.<sup>2</sup>—It is an easy thing to mediate between *pingit* 'pricks' and *pangit* 'fastens.'<sup>3</sup> A knife 'pricks' or 'sticks,' mucilage 'sticks' or 'fastens,' a pin 'pricks,' 'sticks,' and 'fastens.' If we note the perfect *pegit* (: *pangit*), we might suppose that *paenitet*—this orthography being best warranted historically, but without bearing on the etymology—comes from *\*pēgnitet* (perhaps

<sup>1</sup> Moeller (K. Z. 24, 493) defines by 'es sticht mich,' and Wharton (l. c.) compares *pungit* 'pricks.'

<sup>2</sup> Literature in K. Z. 14, 146; 19, 406; B. B. 22, 124; Mém. Soc. Ling. 5, 429.

<sup>3</sup> Of course, *pungit* 'pricks' is a cognate. The bases *ping-* *pang-* *pung-* must be reconciled by phonetic or analogical manipulation.

even from *pāgnitet*; cf. my explanations of *fenum lena* in Class. Rev. 11, 298); and so *me paenitet* may also be turned by 'it pricks my conscience.' A kindred metaphor is seen in the word 'remorse.' It is possible also, considering Germ. *fast* 'almost,' which is a cognate of our verb *fastens* 'binds,' to connect *paene* 'almost' with *pegit* 'he fastened.' I would explain *pēnuria* as from a desiderative formation with the meaning 'desire to fasten upon.'

In line with the semantic explanations offered for *piget* and *paenitet* we may proceed to the consideration of

8) Latin *taedet*.<sup>1</sup>—This I derive from TEGSD- or TEGD- (with *ġ*). I note Skr. *tākṣati* 'cuts,' akin to Lat. *texit* 'weaves,' *tangit* 'touches, pricks'; cf. *acu tetigisti* 'hast touched with a needle'; and does not Vergil make Dido say in soliloquy (Aen. IV 596): infelix Dido, nunc te facta impia tangunt? We have perhaps a -*d*-extension of this root in Skr. *tādāyati* 'beats, (cuts with a stick—whip)'; at least we may regard the *ḍ* as the product of -*ḡd*-, if *īḍé* 'I worshipped' be correctly correlated with *vājate* 'sacrifices' (v. Wackernagel, Altind. Gram., §145). We may also explain *taeda* 'torch' from the 'tips' of flame or as (pine) 'splinters.' This etymology will also account for *taeter* 'stinking.' Smells are not only 'pungent,' but they 'knock us down.'

The words *pudet piget paenitet* and *taedet* have all been explained by kindred metaphors. This is amply justified by their identical syntax. The frequency of the metaphor I have used for these explanations is too great in our own vernacular for any one to take exception to this frequency in Latin. To say nothing of the full-dress exhibitions of the metaphor in 'remorse,' 'pricks and stings of conscience,'—in 'it touches me, wounds me, annoys me, cuts me to the quick,' we have a plentiful array of vernacular phrases,—'it hacks me, makes me tired (: tear), bores me, beats my time,'—'I am all cut up, broken up,'—'I could kick myself, he has gone to pieces.' These phrases all indicate various sorts of mental confusion, hesitation, and dismay, likened, metaphorically, to the effects of piercing or striking.

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<sup>1</sup> K. Z. 13, 307; 16, 198; 18, 303; 19, 80.